

Hohokam Archaeological tradition, approximately A.D. 900–1000.

At an unknown date prior to 1970, cultural items were removed from a site about 30 miles south of Casa Grande, AZ AA:9:— vicinity, on the Tohono O'odham Indian Reservation, Pima County, AZ, by unknown persons. The cultural items were donated to the Arizona State Museum at an unknown date. Records indicate that the cultural items were removed from an "old Pima grave." The six unassociated funerary objects are textile fragments.

Some of the textile fragments are from commercially woven cotton and some are historic Pima weave. This suggests that the objects date to the mid to late 19th century, approximately A.D. 1825–1875.

At an unknown date during the 1950s, a cultural item was removed by an unknown person from the Wihom-ki site, AZ Z:12:— area, on the Tohono O'odham Indian Reservation, Pima County, AZ. The cultural item was later obtained by Julian Hayden, who donated it to the Arizona State Museum in 1984. The sacred object is a carved wooden peg.

Based on the condition and location of the sacred object, it appears to date to the late historic period, approximately A.D. 1880–1960.

In 1941, a cultural item was removed from Ventana Cave AZ Z:12:5(ASM), on the Tohono O'odham Indian Reservation, Pima County, AZ, during legally authorized excavations conducted by the University of Arizona under the direction of Emil Haury. The sacred object was accessioned into the collections of the Arizona State Museum in 1941. The sacred object is a wooden prayer stick.

Excavation records report that several such objects were on the surface of the site or found within surface debris. This establishes a date in the recent historical period, approximately A.D. 1700–1941.

At an unknown date prior to 1969, a cultural item was removed from Ventana Cave, AZ Z:12:5(ASM), on the Tohono O'odham Indian Reservation, Pima County, AZ, by Julian Hayden. Mr. Hayden donated the sacred object to the Arizona State Museum in 1969. The sacred object is a wooden prayer stick.

There is no specific information regarding the archeological context. Records from the 1941 excavations conducted by Emil Haury reported that several such objects were on the surface of the site or found within surface debris. This establishes a date in the recent historical period, approximately A.D. 1700–1969.

At the time of Spanish entry into southern Arizona in the late 17th

century, the lands currently under the jurisdiction of the Tohono O'odham Nation were occupied by O'odham-speaking populations. The same populations have continued to occupy these lands throughout the historic period. O'odham people also identify themselves with the archeologically-defined Hohokam Archaeological tradition. Cultural continuity between the prehistoric occupants of the region and present day O'odham, Pee-Posh, and Puebloan peoples is supported by continuities in settlement pattern, architectural technologies, basketry, textiles, ceramic technology, ritual practices, and oral traditions. The descendants of the O'odham, Pee-Posh, and Puebloan peoples of the areas described above are members of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 3,134 unassociated funerary objects described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Bureau of Indian Affairs and Arizona State Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the three sacred objects described above are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Lastly, officials of the Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and sacred objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham

Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects and/or sacred objects should contact John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before April 7, 2008. Repatriation of the unassociated funerary objects and sacred objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: February 13, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: University of Colorado Museum, Boulder, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of the University of Colorado Museum, Boulder, CO, that meets the definition of "unassociated funerary objects" under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility

of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

Between 1954 and 1990, human remains were removed from three sites near Yellow Jacket Pueblo (5MT1, 5MT2, and 5MT3), Montezuma County, CO, during legally conducted excavations from private land by Dr. Joe Ben Wheat and students participating in University of Colorado Museum sponsored archeological field schools. The excavated items were physically transferred to the museum at the end of each field season. The human remains and associated funerary objects were described in a Notice of Inventory Completion published in the **Federal Register** of Monday, September 11, 2006 (FR Doc E6-14933, pages 53470-53473). The human remains and associated funerary objects were repatriated. After repatriation, 13 cultural items were found in collection storage. The 13 cultural items are 2 ceramic vessels and 11 lots of sherds. The 11 lots of sherds share catalog numbers with reconstructed vessels previously repatriated.

Previously identified unassociated funerary objects from the Yellow Jacket Pueblo were also described in a Notice of Intent to Repatriate published in the **Federal Register** of Thursday, March 15, 2007 (FR Doc E7-4733, pages 12192-12193). The cultural items from the notice of March 15, 2007, have been repatriated. An additional 28 cultural items from the Yellow Jacket Pueblo site were found during a collections management project that culminated in January 2008.

Three cultural items found in collections are reasonably believed to have been removed from the Yellow Jacket Pueblo site (5MT5), Montezuma County, CO, by Horace (Hod) Benjamin Stevenson. Mr. Stevenson donated the cultural items to the University of Colorado Museum in May 1954. The three cultural items are two ceramic vessels and one awl.

The remaining 25 cultural items found in collections are reasonably believed to have been removed from the Yellow Jacket Pueblo site (5MT5), Montezuma County, CO by Gervis W. Hoofnagle, on an unknown date, prior to 1959 and most likely in the 1930s. The University of Colorado Museum purchased some cultural items from Mr. Hoofnagle's widow in 1961 and she donated additional cultural items to the museum in 1971. The 25 cultural items are 19 ceramic vessels some of which have black-on-white designs; 1 shell

pendant; 1 axe, 1 lot of bone tubes; and 3 lots of bone tools.

The three habitation sites (5MT1, 5MT2, and 5MT3), identified on the National Register of Historic Places as the Joe Ben Wheat Site Complex, are at the head of Yellow Jacket Canyon to the west of Tatum Draw and southwest of the very large archeological site, Yellow Jacket Pueblo (5MT5). The Yellow Jacket burials were predominantly single interments, appearing in a wide variety of locations, including abandoned rooms and kivas, storage pits, subfloor burial pits, extramural burial pits, and middens. The habitation sites were occupied at various times during the Basketmaker III, Pueblo II, and Pueblo III periods, approximately A.D. 550-1250, with a temporary abandonment during the Pueblo I period, approximately A.D. 750-900. Based on the general continuity in the material culture and the architecture of these sites, it appears that the community that lived in this area had long-standing ties to the region and returned to sites even after migrations away from the locale that lasted more than one hundred years. However, by the late 13th century, both the Yellow Jacket sites and the nearby Mesa Verde region showed no evidence of human habitation. The sites are not used again until the 1920s when the locale was homesteaded and farmed. The archeological evidence supports identification with Basketmaker and later Pueblo (Hisatsinom, Ancestral Puebloan, or Anasazi) cultures, which prehistorically occupied southwestern Colorado. Both Basketmaker and Pueblo occupations are represented in the archeology at the Yellow Jacket site. Archeologists have noted in the scientific literature the striking similarity between the technology and style of material culture of 13th century archeological sites in southwestern Colorado and the material culture remains of 14th century Puebloan sites in Arizona and New Mexico. Oral-tradition evidence, which consists of migration stories, clan histories, and origin stories, was provided by representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Pueblo of Tesuque, New Mexico; Pueblo of Ysleta del Sur, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico. Folkloric evidence in the form of songs was provided by tribal representatives of the Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Nambe, New Mexico; and Pueblo of San Ildefonso, New Mexico. Tribal representatives of the Pueblo of Acoma, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of San Ildefonso, New Mexico; and Pueblo of Taos, New Mexico provided linguistic evidence rooted in place names. Pueblo of Cochiti, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of San Ildefonso, New Mexico; and Pueblo of Santa Clara, New Mexico provided archeological evidence based on architecture and material culture of their shared relationship. Archeological, historical and linguistic evidence presently points to Navajo migration to the Yellow Jacket and Monument Ruin area after A.D. 1300. During consultation, the Navajo Nation, Arizona, New Mexico & Utah emphasized their long presence in the Four Corners and their origin in this area, but there is not a preponderance of the evidence to support Navajo cultural affiliation. Based on a preponderance of evidence, including oral tradition, folklore, linguistic, geographic, archeology, historical, and scientific studies, cultural affiliation can be traced between the cultural items and modern Puebloan peoples. Modern Puebloan peoples are members of the Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the University of Colorado Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 41 cultural items described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of

the death rite or ceremony. Officials of the University of Colorado Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Steve Lekson, Curator of Anthropology, University of Colorado Museum, Henderson Building, Campus Box 218, Boulder, CO 80309-0218, telephone (303) 492-6671, before April 7, 2008. Repatriation of the unassociated funerary objects to the Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

University of Colorado Museum is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico;

Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: February 7, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Department of Anthropology and Ethnic Studies, University of Nevada Las Vegas, Las Vegas, NV

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary objects in possession of the Department of Anthropology and Ethnic Studies, University of Nevada Las Vegas, Las Vegas, NV. The human remains and associated funerary object were removed from Washoe County, NV.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the University of Nevada Las Vegas Department of Anthropology and Ethnic Studies professional staff in consultation with representatives of Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.

At an unknown date, human remains representing a minimum of one individual were removed from a dry lake shore near Winnemucca in Washoe County, NV (recorded as AHUR 0123). No information is available regarding the circumstances surrounding their removal. No known individual was identified. The eight associated funerary objects are two stone scrapers, one basket fragment, two faunal bones, one large stone slab, and two turquoise fragments.

The human remains are believed to be pre-contact or early post-contact Native American, based on the associated funerary objects.

On April 11, 1983, human remains representing a minimum of one individual were removed from an area two miles north of Nixon, near milepost 20 of State Route 447, near Pyramid Lake, Washoe County, NV (recorded as FHUR 0002). Records indicate that the human remains were discovered by hikers on the east side of Pyramid Lake, on the west slope of a ridge behind a large boulder. The burial was completely covered by small stones, but the skull and smaller fragments were visible to the hikers through a crevice. The human remains were subsequently recovered by the Washoe County Coroner. No known individual was identified. The four associated funerary objects are one machine-printed cloth, one metal pill box, one lot of buttons, and one twisted plant fiber.

The Washoe County Coroner reported that the human remains appeared to have been wrapped in multiple layers of cloth and canvas, and the body was placed in a flexed position with the knees pulled up to the chest. Based on skeletal attributes, this individual was identified as Native American. Analyses of the buttons indicate that they date between the late 1800s and early 1900s. The location of the human remains, as well as the crevice style of burial, indicates that the individual was most likely a member of a Great Basin Native American tribe.

On April 18, 1982, human remains representing a minimum of one individual were removed from the shore of Pyramid Lake, in Washoe County, NV (recorded as FHUR 0003). Records indicate that this crania was found by children approximately 100 yards inland from the shore of the lake, in an area that had been recently exposed due to decreasing water levels. The Washoe County Sheriff's Department subsequently conducted additional excavations in the area, but failed to recover any additional skeletal materials or artifacts. The human remains were sent to the University of Nevada Las